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THE TWO WORLDS

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and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No 1803 VOL. XXXV. FRIDAY, JUNE 2, 1922. PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
WEDNESDAY EVENING SERVICES at 6-30 p.m. in **ANGLIAN HALL**,
135, NEW BOND STREET, LONDON, W.

SUNDAY, JUNE 4TH, MR. EDMUND SPENCER.
SUNDAY, JUNE 11TH, MRS. M. H. WALLIS.
Admission Free. Collection. Enquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,
8, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

WEDNESDAY, JUNE 4TH, at 11, DR. W. J. VANSTONE.
At 6-30, MR. GEO. PRIOR.
WEDNESDAY, JUNE 7TH, at 7-30, MR. E. HUNT.
At 3-30, CONCENTRATION CLASS (Members only).
THURSDAY, JUNE 8TH, at 4, OPEN MEETING.

WIMBLEDON SPIRITUALIST CHURCH,
ROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 TH
BROADWAY).

SUNDAY, JUNE 4TH, at 11, MRS. N. BOOT.
WEDNESDAY EVENING SERVICE at 6-30 will be held at QUEEN'S
THEATRE, WIMBORNE RD. MR. A. VOUT PETERS.
Subject: "Pentecost."
THURSDAY, JUNE 7TH, at 3, HEALING CIRCLE. Treat-
ment from 4 to 5 per MR. and MRS. LEWIS.
At 7-30, MRS. M. Q. GORDON.

LEWISHAM SPIRITUALIST CHURCH,
ESSEX HALL, LINES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, JUNE 4TH, at 11-15, CIRCLE, MR. COWLAM.
At 2-45, LYCEUM, At 6-30, MR. A. LAMSLEY.
WEDNESDAY, JUNE 7TH, at 8, HEALING CIRCLE FOR MEMBERS
MR. F. L. BROWN.
WEDNESDAY, JUNE 11TH, SPECIAL MISSION SERVICES.
At 11-15, MR. E. SPENCER on "Visions Immortal."
At 6-30, MR. & MRS. BROWNJOHN, Address and
Clairvoyance.
WEDNESDAY, JUNE 13TH, at 7-45, MR. EDMUND SPENCER.
Subject: "Dives and Lazarus," followed by Clairvoyance.
Admission free. Silver Collection towards expenses.

N. L. S. A.
GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

WEDNESDAY, JUNE 3RD, at 7-30, WHIST DRIVE in aid of
Building Fund.

SUNDAY, JUNE 4TH, at 11, MISS VIOLET BURTON,
Inspirational Address. At 3, Lyceum.
At 7, MRS. A. SHARPE, Address and Clairvoyance.
MONDAY, JUNE 5TH, at 6-30, SOCIAL & DANCE,
special provision for children. Games, Competitions,
Weather Catering to be features of the evening.
WEDNESDAY, JUNE 7TH, at 8, MRS. M. CLEMPSON.
WEDNESDAY, JUNE 8TH, at 8, FREE HEALING CENTRE.
Admission free. Subscription 6s. per annum.

SOUTH LONDON SPIRITUALIST MISSION,
JEANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

WEDNESDAY, JUNE 4TH, at 11-30, CIRCLE. Doors closed 11-40.
At 7, MR. and MRS. LUND, Address and Clairvoyance.
THURSDAY, JUNE 8TH, at 8-15, MRS. M. GORDON.
WEDNESDAY, JUNE 10TH, at 3, SUNDAY, JUNE 11TH, at 11-30
At 7 and MONDAY, JUNE 12TH, at 3, MRS. L. HARVEY.
SUNDAY, JUNE 18TH, at 7, MRS. A. JOHNSON.
SUNDAY, JUNE 25TH, at 7, MRS. A. JOHNSON.
Clairvoyance, Fridays at 8, Lyceum every Sunday at 3.

SALE SPIRITUALIST CHURCH SERVICES.
SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING
at 6-20 and 8, at the TECHNICAL SCHOOL, SALE.

SUNDAY, JUNE 4TH, MRS. BARNES.
MONDAY EVENINGS at 7, at HEREFORD STREET
TEMPERANCE HALL, OPEN CIRCLE.

THE ILFORD PSYCHICAL RESEARCH SOCIETY,
PIONEER MARKET CHAMBERS, ILFORD LANE, ILFORD,
are removing to the above address.

OPENING SERVICES.
THURSDAY, JUNE 1ST, at 3, MRS. NEVILLE.
Address and Clairvoyance.

FRIDAY, JUNE 2ND, at 8, MR. R. BODDINGTON, Address.
MRS. MARRIOTT, Clairvoyance.

SATURDAY, JUNE 3RD, at 7, SOCIAL EVENING.
SUNDAY, JUNE 4TH, at 7, ADDRESS, REV. GEO. WARD.
Clairvoyance by MRS. GARRATT.

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in all her manifestations, and know what it is to be bathed in her glory of form, sound and colour, and to feel her mystic touch through all our being; music has found added volume and power, form has revealed a new and transcendental beauty, and colour an altogether greater charm and significance.

To philosophy, literature and, to some extent, to education generally, this illuminating light has come and exerted its influence, laying a broader and surer foundation on which the essential principles of each may be raised with surer judgment and a more permanent and vitalising effect, giving prominence to that which is found to be essential to the unfolding of our nature and the mental and spiritual evolution of our race.

Great as is the value which thus stands revealed, a closer examination brings much more to view, which in its volume and immediate effect far transcends all that has been noted. What of the large majority who would not come under either of the categories named—that great number who find little or no interest in what is called the higher mental and intellectual pursuits, but who are forced by the circumstance of their lives to move quietly and often sadly along the beaten track? Has the golden gleam any light for them? Does its radiance touch their pathway and reveal aught of beauty and of hope?

We must come quite close, very close indeed to this majority. Not through the published word nor from public announcements can we make our assessment of its value to them. They are a silent majority, yet so potent a factor in all human progress that they, and they alone, give the most certain evidence of the value to be derived from any movement in their midst.

As one who has been closely associated with our cause for the past 14 years, and watched with increasing pleasure and gratitude its growth, I am convinced—and repeatedly confirmed in my conviction—that great as has been the triumph of our movement in the directions already indicated, its supreme triumph is found in the happiness, comfort and peace brought to the minds and hearts of the great mass of people to whom its glorious revelation has been carried by the small band of earnest workers called to its service since its rise in 1848.

Immediate survey reveals that a certain knowledge has been brought within the reach of all who desire to be informed as to the mystery of death, irrespective of social status, mental and intellectual attainments, whether of the soil or the palace, whether religionist, materialist, agnostic or entirely free from any preconceived ideas. To all alike the golden gleam has brought its illuminating ray, revealing the fact that there is no death, and giving back to hearts rendered cold with grief and sorrow the warm life of renewed love—love which has filled the nature with life, hope and happiness, until the bent forms responding to the joy of re-union have lost their weakness and stand erect and proud once more. Eyes which had lost their gladness look out with joy and thankfulness. Voices dumb with grief are lifted in song and praise, until their volume reaches to the spheres of heaven itself.

We who have laboured so persistently in this great cause, during and since the devastating war know, in some measure, how great a benefit has been bestowed by the breaking through of this golden gleam; our own hearts have warmed to our labour again and again as we have witnessed the intense and agonising sorrow of the bereaved turned to joy and gladness through the realisation that their loved ones have not gone out of life, but have merely entered its higher, sweeter and purer realms, taking with them all that went to make up their established identity, and that through the fond links of memory they are still united to their own.

No one human mind can appraise the value in happiness, hope and peace thus brought into the lives and homes of the people. From countless number of altars raised in cottage, villa and mansion there is being poured forth, every hour of every day, glad praise and thanksgiving, creating and establishing lines of communication, along which are being continually poured forth sweet and inspiring messages from the invisible realms, giving new inspiration, larger and surer hopes and abiding joy.

Thus we find the spirit of worship, communion and

devotion established in the homes of the people, and the essential principles of religion—far from being the negative power suggested by those who make their estimate from the numbers attending church service—an active and ennobling factor in human experience. Here let me pause to say how frequently I have been delighted to find people who are detached from all orthodox religious bodies, finding in spirit communion established in their own homes the evidence of the presence and manifestation of a Divine Wisdom and Love. They have shaped their lives in accordance with the teaching received, and found their nature responding to the urge of the Divine Presence, and experienced in their own person the fundamental reality and essential principles of religion.

The question naturally arises, from whence came this golden gleam which has in its outpouring accomplished so much in the past, and made the present so full of hope? Was it a ray sent forth from the Church and its priests? Did it come to us from out of the laboratories of science? Are we indebted to literature, either philosophic or purely secular? No! Neither from these nor any other mundane branch of human activity and interest came that glorious ray. Not up from the earth, but down to the earth from the realm of its inception and power, sustained and directed by those who from their larger experience and greater knowledge, measuring our need and witnessing the ever-deepening shadow that embraced their own on earth, sought to bring truth within the reach of man, and liberate him from the thralldom of ignorance, superstition and the power of vested interests. It is to them, the emancipated ones of the higher realms, we stand indebted; to them who under the guidance of an All-Wise and Loving Father gave us our present freedom from the uncertainty of the past, using humble means. How true it is "a little child shall lead them." Through the instrumentality of little children, using methods within our comprehension, pouring forth sufficient light to guide but not enough to blind us, leading us patiently, with a tenderness that was maternal in its felicity and wondrously kind in its guidance and helpfulness, heartening us when the storms burst, reinforcing our failing strength in the hour of weakness, until, gathering power and numbers with advancing years, with our minds attuned to the loftier thought and inspiration, we have won position after position, and to-day stand firmly within two of the greatest fortresses ever built by man—those of science and religion.

This position has been secured by faithfully accepting the leading, guidance and companionship of our invisible helpers. They have endowed us with the power, through the development of psychical phenomena, to batter down the opposition of science. By the attunement of minds they have poured through a philosophy of life which has confounded the Church and is fast superseding its effete teaching. Loyal co-operation, with a strict regard for the facts as they stand revealed, have been the terms of the partnership.

What of the future? It is at the point of success that most of our failures are experienced. There is often a tendency to relax vigilance, to release the grip a little too soon, to pause in our labours, and to let those who have only followed take the final position. This danger is with us to-day. I am not an alarmist, neither is it my wish or hope to strike a note that shall sound harshly in any ear, yet do I feel that a warning note must be sounded, loud enough and long enough to be heard and remembered by all who have the interest of our cause at heart.

We claim that Spiritualism as taught and expounded under the auspices of the Spiritualists' National Union, to which this Council is affiliated, is at once a Science and Religion. These two branches of human interest are most closely affected by our propaganda and advancement. They have been our most bitter opponents, but to-day we find them changed in their attitude towards us.

The quest of science is truth. She is seeking it along legitimate lines of research. All she accepts has to meet the standard raised by her long and painstaking experience, and so long as her judgment is given in accordance with revealed facts we have nothing to fear, but much to give us hope and encouragement. She may not move quickly enough to satisfy us all, but judging from the present indications her every move will be in the direction we ourselves are taking.

But what of religion—that religion which connotes established authority and is largely identified with the active policy of our country? True, there are indications of a more or less sympathetic interest in our movement, a tendency to make advances towards us, all of which is satisfactory, viewed from one standpoint. There is not wanting evidence of individuals within the orthodox churches who are ready and willing, as far as they have freedom to do so, to make quite a strong advance in our direction—many who, following after us, have found much personal comfort and consolation, and who are quite honestly eager to carry the revelation to their people, but those of us who are under the guidance and instruction of the spirit ministers from whom have come the teachings of Spiritualism, know that these teachings lose much in fact and in value when they are filtered through orthodox channels. Re-decorating is not re-building! What is required is a re-building of the religious concept in terms of revealed truth and its law of advancement. A re-decoration leaves the old building extant. Beautified it may be, its old stains covered and its windows cleaned to allow more light into its interior, but its walls will still cramp, its roof still crush, its door remain all too narrow.

There must be no bartering of the truth for conventions. Only a steady, strong pursuit of knowledge will make it our own and grant us continued freedom from the burdens of the past. If the Church is anxious to take advantage of modern revelation, then she must reconstruct her position to meet the revelation; she has no right to attempt to confine the revelation within the narrow limits of her own teaching. There is no fundamental agreement between the Seven Principles of Spiritualism and the accepted teachings of orthodoxy, notwithstanding the serious effort that is being made to find a mystic symbolism to connect the two.

It is in this effort the real danger lies. The teachings we have received cut right across the teachings of orthodoxy. They are not parallel, but transverse. To seek to bend them into a unity would be to destroy the one without benefitting the other. Either we must follow the light and accept its leading, or allow it to pass us by, leaving us in the gloom and shadow. To seek to imprison it within the limits of a theology founded upon ancient misconception is to close our eyes to its full beauty and brilliance. It has led us so far through many a difficult path; it has shone around us, bathing us in its warmth and glow, revealing to our gladdened hearts the companionship of the arisen; it stretches away into the future, showing to those whose sight is attuned to its rays the pathway that lies before, a path of unselfish service to truth and right, calling for loyalty and integrity, offering an ever-increasing power of endurance and realisation. Here, then, is indicated the direction our movement must take to secure its future and its value to mankind, a direction which shall unite it ever more firmly with those invisible comrades whose love and labour have brought it into being, and whose continued companionship and co-operation is necessary to sustain our effort. Our attitude must be one of unflinching loyalty both to our arisen colleagues and to their message. That message must be given forth without adulteration. There must be no whittling down to meet the susceptibilities of those who, however good their intent, seek to re-clothe error in the garb of truth. Should this be permitted through our want of loyalty and cohesion, the future will find error asserting its power anew, its authority accepted, and the mass of the people again subjected to the blind leading of a vested power that has no vision to guide it.

To sustain our loyalty we must be alive to the immediate need of the movement as a whole. Here we touch the vexed question of domestic policy. No movement can become active without organisation, while no organisation, however complete, can hold within itself all the impulse which is generated by the movement. Hence it is necessary to recognise that our efforts at organisation must be in that direction which will permit of the widest possible extension, having always a due regard for the essential principles involved in the movement itself.

Those who are called to control this organisation must be chosen, not because they happen to be for the moment in favour or evidence, but because they have the essential qualities of leadership, a knowledge of the needs of the

movement, courage blended with tolerance, and an unflinching contact with and loyalty to the higher directorate.

As with the central organisation, so with its affiliated bodies, until, from the individual member right through to the national executive, there is an unbroken, sympathetic relationship binding all into one composite whole, yet giving perfect freedom (which at no point should be accepted as a licence for unconstitutional conduct) to all to use their initiative for the furtherance of the cause.

In regard to our purely local efforts much attention and consideration is necessary and many reforms needed if we are to maintain the interest and secure the allegiance of the vast numbers now eagerly attending our meetings. They come, their interest is aroused, they find comfort and consolation, the philosophy attracts them, yet our membership is not increasing to the extent warranted by the increased attendances. Why? Personally, I think, the fault is with ourselves. We have failed to provide the environment and create the setting which would at once be a uniting force and provide the right atmosphere in which the inherent spirit of worship may find its most perfect expression.

We claim that ours is a religious movement, yet far too little is done to create the religious atmosphere in which the Divine Presence may be realised in sweet communion and fellowship, and our souls bathed in the rich power and beauty of spiritual meditation from whence we may gather new strength and inspiration. Rather do we strive to create an attraction, often allowing the greater value and its service to be lost in a crude attempt to be free from what is called ceremony and ceremonial. This effort usually results in the destruction of our hopes, and brings us into conflict with all the refining influences of our nature. So long as we are content to remain in conditions which often repel and excite contempt, so long shall we find the full harvest withheld from us.

We are seeking legal status as a religious movement; let us rise to the high standard of our ambition by introducing a setting worthy of the message proclaimed and of the unseen companionship enjoyed, holding ourselves in a quiet and reverent attitude that we may the better breathe forth the peace which has come to our own souls. All that education can give in personal attainment and expression, in music, art, knowledge and conduct are the necessary assets of our movement in its future development if it is to find that directing influence in human associations which will bring into effect its message and its teaching.

From time immemorial the spirits of the arisen have communicated with men on earth, pouring forth their teaching and their message. These efforts, while not fully recognised and understood, have kept open the lines of communication and permitted the more complete revelation that has now arrived. Some of those operating within the veil are known to us and held in our memories with great tenderness and thanksgiving. From out of their greater life, gathering power as they increase in knowledge and understanding, they serve us and our generation, giving us that larger vision which reveals life as an ever-increasing consciousness of living, the joy of which will fill us with abundant peace—a peace which is not stagnation, but increasing growth; a peace which unites in perfect understanding and fellowship; a peace which gives, and in giving finds; suffers, and in suffering knows joy; a peace which leads the soul of man to God.

So to us again comes the old, old message, "Peace on earth, goodwill to men"—a message, the rightful interpretation of which we are called upon to give.

True to our great calling, conscious of God's blessing upon our labours, loyal to our unseen colleagues, and faithful to our earthly companions, let us go forward, showing tolerance to all, while holding inviolate the revealed truth.

AN idle man is like an idle machine, it soon destroys itself.

WATER DIVINER'S SUCCESS.—Owing to shortage of water, Messrs. Robinson & Sons, of Quadring Bank, near Spalding, engaged a diviner, who, using a hazel twig, located water, and on an artesian well being sunk a supply of 20,000 gallons per hour was secured.

Mr. Vale Owen at Queen's Hall.

A Notable Gathering in London.

THE large Queen's Hall, London, was crowded on Monday, May 22nd, on the occasion of an address by the Rev. G. Vale Owen on "Human Survival and the Life Beyond the Veil." The audience listened with rapt attention, and at intervals punctuated the discourse with enthusiastic bursts of applause. It was evident from the thousands present that the subject excites the keenest public interest, and the reception given to Mr. Vale Owen was overwhelming. On rising to speak he was greeted with prolonged applause, and then, on the initiative of someone in the gallery, hearty cheers were given.

At the outset Dr. Ellis T. Powell, who presided, outlined the purpose of the Society of Communion, under whose auspices the meeting was held.

Mr. H. W. Engholm, the editor of the Vale Owen Script, who had an enthusiastic reception, told the absorbing story of the early days of the Script, and how it came to be given to the world. He was dealing with matters with which he had taken a very prominent part, but he said little of this aspect, preferring to dwell on incidents connected with Mr. Vale Owen. He confessed, however, that it was difficult to speak freely without embarrassing his friend. He explained how in January, 1920, it was arranged to publish the Script in the "Weekly Dispatch," and how he went down to Orford with a representative of Lord Northcliffe to have a chat with Mr. Vale Owen about it. As soon as advertisements of the forthcoming publication appeared, Mr. Vale Owen began to get letters of vitriolic abuse, as well as statements that he had sold himself to the devil. That was before a line of the communications had been published.

The messages began to appear in February, 1920, and continued throughout the rest of the year. Long before they were finished Mr. Vale Owen received thousands of letters speaking of the deep spiritual comfort the messages had afforded. The keynote of the messages of the Vale Owen Script, said Mr. Engholm, was to be found in the words, "Lo, I am with you always, even unto the end of the world."

In conclusion, he told the story of a high church dignitary who said to Mr. Vale Owen, "It all came out of your subconscious mind." "Yes," replied Mr. Vale Owen, "it came out of my subconscious mind, very truly, but what I want to know is, who put it there?" (Applause.)

Mr. Vale Owen thanked those present for their extremely kind welcome to him. Referring to his extensive correspondence, he mentioned one who at the outset wrote, "My dear fellow, what are you after? Is it money? If so you can have it if only you will stop that rubbish in the 'Weekly Dispatch.'" But, added Mr. Vale Owen, with a twinkle, he sent no money. Others, he said, asked (granting the genuineness of the messages) of what use were they? Well, he had had letters from men bent on committing suicide, who, by reading the messages, were deterred from carrying out their purpose. In proof of this he read extracts from letters received.

The speaker devoted some time to relating instances within his own experience of the intervention of angelic beings. His succeeding comment was, "There is not an atom of proof in them. I would not venture to submit them to the Society for Psychical Research, but they are good enough for me." (Applause.) His stories were listened to with the closest attention, and the remarks with which he accompanied them were full of illumination. At the close he received an ovation.

The chairman made an interesting intimation that in the autumn it was proposed to hold a meeting in that hall at which it was hoped to so amplify Direct Voice messages as to enable them to be heard throughout the building.

Before the speeches Captain F. C. Dimmick gave an enjoyable organ recital, and a choir of over a hundred sang the hymn "Bright the Vision." At the close they rendered "O God Our Help in Ages Past." In connection with the organising of the meeting valuable services were rendered by the Rev. J. W. Potter, secretary and organising president of the Society of Communion.

Orthodoxy and Spiritualism.

H. J. Osborn (London).

Two years ago, at the Reading Conference of the S.N.I. the present writer, in the course of an unreported discussion ventured a warning to the effect that the chief difficulty the Spiritualist movement would meet in the early future would come, not from the opposition of scientists, but from the pretensions of priestcraft—that there was to be found in the then new findings of the Bishops' Congress the germ of a claim to be the only true channel of Spiritualist truth.

A few weeks later the writer crossed swords, in one of his own meetings, with that bigoted, clerical opponent the Rev. Mr. Magee, who boldly proclaimed the truth of spirit return and spirit communion in precisely the sense in which Spiritualists present it, but just as boldly claimed it as an appanage of the Church—good spirits could only be communed with in and through the Church, those manifesting at Spiritualist meetings were all evil spirits, sent by the devil to deceive!

ANNEXING SPIRITUALISM.

Events move rapidly in these days. The latest attempt to discount Spiritualism by claiming it for orthodoxy is the formation in London of the "Society of Communion." This Society has not only annexed the Vale Owen Scripts, but Mr. Vale Owen also, and its first public appearance, on Monday night, May 22nd, at the Queen's Hall, London, was, in several respects a remarkable gathering. To an observer looking over the balcony rail, it presented interesting features.

As to composition. There were nearly two thousand people present. That is an estimate based on the known seating of the hall, discounted by the patches of empty seats. Everybody had paid for admission, the prices ranging from 1s. to 7s. 6d. And the great bulk of the vacant seats were in the shilling section. That suggests that given an object attractively set out, and boldly advertised, there is a very large public who will pay for admission. It also suggests that the Spiritualist movement, in its regular presentation of its great truth, values its wares too slenderly, and makes its service too cheap.

DOGMA FIRST—THEN "RESEARCH."

For what did the great paying audience receive? A great meeting in a fine hall, and a fine setting; some good music on the great organ, a hymn and a final dismissal verse, led by a good choir. A reasoned address by the chairman, Dr. Ellis Powell, in exposition of the "Society of Communion"—the central crucial point of which was that all who joined must first subscribe to a belief in the divinity of Christ. That is the dominating point. Accepting that, members are invited to investigate "psychic research," and the undoubted results of such research are held to confirm and entrench the doctrines of the orthodox religion.

But it was evident this is not so much a "research" society as one which, already convinced, annexes the truth, and builds it into the fabric of dogmatic religion, and makes the worse appear the better cause, by the obvious inference that Spiritualist truth is incomplete unless it be based on previously accepted dogma.

Dr. Powell laid much stress on the fact that the Archbishop of Canterbury and the Bishop of London had given their approval to the new Society—he quoted more than once, and with evident approval, the Archbishop's dictum that psychic research is all right and to be commended "when properly conducted by qualified persons." We seem to have met before with Episcopal and clerical gibes at the despised Spiritualists as un-qualified persons. Here is the same suggestion, and it could hardly have been gratifying to the large body of Spiritualists present. Many of them have laboured through many phases of opposition to create the present position, which makes an easy way for this new departure.

PRIESTHOOD REDIVIVUS.

A panegyric of Mr. Vale Owen and of the Script followed, by Mr. H. W. Engholm, through whose instrumentality the writings were given to the world. Nothing could be finer than Mr. Engholm's testimony to Mr. Vale

Owen—to his absolute disinterestedness, simplicity, courage, conviction. The vital and most arresting thing in this introduction of Mr. Vale Owen was Mr. Engholm's claim, in clear, considered, emphatic and unmistakable language, that these scripts constitute a great new revelation from Christ himself, and that they have come "through a priest of God, and through the Church."

Are we, then, on the eve of a new era of priestly dominance? Is the authority of the Church to invade the Spiritualist domain? Are we to look, as one sentence of Dr. Lowell suggested, to the Nicene Creed for light and guidance? Is Spiritualism to take a back seat, giving the place of honour to creedal orthodoxy?

An outsider would hardly guess, however, from these speeches that SPIRITUALISM was in question. From first to last, throughout the two hours, the word Spiritualism was used only once—by Mr. Vale Owen, and then, as it sounded to one listener, only by way of a slip of the tongue, and once by the chairman, in a sentence in the construction of which no other word would have served. "Psychic Research" was the phrase, but Spiritualism was clearly meant, though, apparently, not to be mentioned!

SPIRITUALISM AFTER ALL!

For what was Mr. Vale Owen's address? His subject was "Human Survival and the Life Beyond the Veil." And it was one of the best, most convincing, simple, sincere expositions of survival and spirit return the most ardent Spiritualist could desire. It was founded, wholly, on personal experiences, attributable largely to automatic writing, and to the aid of trance mediums, and in only one instance to personal clairvoyant seeing. It was, in matter, construction, conviction, personal certainty, exactly what scores of less known exponents are giving constantly on Spiritualist platforms. It rests, no more and no less, on the convincing nature of close personal contact with the unseen. And it was wholly personal. Mr. Vale Owen seemed rather to lessen the sonorous value of "psychic research," when he made again and again the point, quickly taken up and endorsed by the audience, "I could not submit this to the Society for Psychical Research, but it's good enough for me"; or, "There is no evidential value in this story, but I know it's true, and it's good enough for me." There is the position of the convinced Spiritualist—not of the dilettante seeker after proof of a scarcely accepted possibility.

There can be no objection to orthodox believers pursuing the search for psychic truth in their own way, and along their own lines. But is there not a tendency already, if not within, at least on the fringe of the Spiritualist movement to insinuate the creedal and dogmatic basis? And is there not, as much now as ever, a call for the assertion of the right to think, to choose, to reject and to be free? And does not the movement need to be on its guard against possibly sincere, but certainly insidious, attempts to relegate its first great principle to a second place?

At their anniversary on June 11th, at Grovedale Hall Upper Holloway, London, the North London Lyceumists will render Handel's "Hallelujah Chorus" at the afternoon session at 3, and at the evening service at 7.

THE RUSSIAN FAMINE FUND.—Mr. J. D. Bellett, of 13, Romford-street, Sunderland, writes as follows: "Hear my appeal for Russian Famine Fund. Will you kindly publish my thankful acknowledgment of the following: T. J. Barker (Retford), 5s.; Mrs. A. de Beauregard (London), 10s.; "W.T." (Codnor), 2s. Total, 17s. I have augmented to £1 and am forwarding to the Fund Headquarters."

HOLIDAY HOMES.—The syllabus of the Summer Holiday Centre of the London Vegetarian Society has just reached us, and makes us dream of the coming holiday season. Excellent accommodation is provided at Herne Bay College, and the facilities available are open to Associates, Members and the general public. Tables provide for both cooked and uncooked diet. Indoor and outdoor sports and recreations are well catered for, and the terms are fully moderate.

Spiritual Wisdom.

C. L.

As a man grows, so his understanding deepens and his mental horizon widens. Worlds within worlds are opened out to the inner vision, and we find ourselves in new conditions, and old cherished ideas drop off like a ripe fruit from the tree. As the veil lifts from the ever-changing panorama of life and we enter the fuller and larger life of the spirit, so all man-made barriers are swept away by the tide of evolution, and more and more the divinity, which is hidden within each being, becomes manifest. We are re-born anew and anew.

In the early days of growth proud intellect reigns supreme—man glories in hair-splitting dialectics and text-torturing, until he learns to realise how childish and unimportant they are in comparison to the eternal truths, which, like the rising sun, dawn upon us. Yet they served their purpose, though for a brief season.

Each new spiritual state brings its new duties and, alas! new influences about us. The man in the street, whose life is limited to eating, drinking and begetting, knows nothing of the inward tortures which the spiritual giant has to pass through, of the fiery furnace of doubt and fear, before eternal happiness is realised. For only through the greatest suffering can come light eternal, and man must verily become as a little child, submissive and trusting, humble in spirit; in fact, as nothing in the eyes of the (blind) world, before he can enter the kingdom of heaven, which is within him.

In vain man tries to fathom eternal truths with his intellect, and reason out things which belong to the realms of spiritual realisation. He speaks glibly of Christ, divinity, God, not being able to give himself an account of that awe-inspiring solemnity which these words imply to the enlightened one, for fools rush in where angels fear to tread.

We hear of media being controlled by Jesus himself. Oh, the conceit of the intellect, to imagine that one who had risen to the spiritual condition, of which Jesus nearly two thousand years ago was the personification, would have no other fields of usefulness in the realms beyond all spirit spheres than to control a medium, and for what purpose? Could that which a Jesus would offer be expressed in human language? Even a mother's love for her child is beyond words, how much more divine love and compassion for all beings carnate and discarnate? Do those media know that very few physical frames could withstand the onrush of such love in moments of ecstasy? It would shatter any frame but that of the most spiritualised. And even were it possible of such control, would a general go to the drill hall to teach recruits when a corporal is quite competent for such minor duties? And, after all, everyone, no matter what colour or caste, will and must pass through the same conditions as Jesus and other world-saviours before the great joy cometh in self-realisation. Nay, the highest saviours do not work miracles, but labour on in silence, unknown by the busy throng.

To recognise one of those exalted ones is a blessing indeed. In the presence of such we feel as little children, meek and lowly, full of trust and love. Each state has its obligations and ways of expression, just as the Court sphere is a different one to that of the parvenu and the slum. If we do not rise to the requirements of the exalted states, we are none of the spiritually exalted. They are there, but we know them not, and they are unable to teach us on account of our coarser vibrations. They are waiting in silence till we have become fit for their tuition, knowing, as they do, that each in the end will come unto his own and be free from the snares of illusion.

God speaks to us throughout nature, but how many of us have attained to God-vision and God-consciousness? We find ourselves standing before the Sixtine Madonna of a Raphael or listening to the 9th Symphony of a Beethoven, not knowing what they were intended to convey to mankind. One life is far too short to produce such masters. How much less to produce the One, who stood for the office of Christ, or Buddha—the enlightened one.

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return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JUNE 2nd, 1922.

SPECIAL NOTICE.

Owing to the Manchester Whitsuntide Holidays
this office will be closed on **WHIT MONDAY, JUNE 5th**, open all day on **TUESDAY and WEDNESDAY, JUNE 6th and 7th**, and closed for the rest of the week.

Mediumship in Children.

DR. ELLIS T. POWELL, in a recent address, referred to the frequency with which clairvoyance is found in children, and deplored the fact that it is quite usual to scold or chastise the child who speaks of the "pretty lady" standing at his bedside, until at length a revulsion of feeling takes place, and the visions cease to come. It is notably a fact that psychic susceptibility (mediumship) is often very strong in the young. The advent of Modern Spiritualism was due to the manifestations occurring in the presence of the little sisters Fox at Hydesville, and it is noteworthy that the "fairy" photographs to which Mr. E. L. Gardner has devoted so much time and thought were procured by two children who claim to have seen as well as photographed the fairy forms.

History is full of the visions of children. The child world teems with forms of life which are looked upon as imaginary or legendary by materialistic grown-ups. The nursery rhyme, with its symbolical representations, is always a delight to the child, whilst the story books which relate the doings of fairies, elves, gnomes, sylphs and dwarfs are a perpetual source of unfailing interest to the young. We elders are prone to curl the lip in supercilious contempt, and pour cold water on things which, to childhood's eyes, are both interesting and helpful.

The writer retains even yet memories of the rebukes and scoldings thrown upon his childhood visions by stern elders, and of the pains and penalties meted out to him for what was termed "telling lies," yet to the end of life will be treasured the memory of some of the forms he saw. As a result of repression, incredulity and punishment, the visions ceased to come, and cold materialism subsequently took the place of these very real experiences. For years we comforted ourselves with the reflection that

"It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

In later times, when the fetters of a narrow puritanism had been removed, and materialistic thought had failed to answer our questionings, a wider experience caused us to recollect with pleasure and wonder the familiar visions of our childhood, it required many days of tedious hours spent in concentration and psychic development to resurrect some fraction of the clairvoyance of our early days. Like a plant touched with the frost but not quite

exterminated, the evidences of its life and growth came again, but the fullness of unretarded growth will not fully return—the plant is warped and stunted.

Most of our great clairvoyants have memories of visions during the days of childhood, for psychic vision depends largely on temperament, and the free, untrammelled days of childhood allow its natural emergence ere the difficulties of maturer years levy their tribute on our time and attention.

We met recently a gentleman who was at school to D. D. Home, and he assured us that even in childhood Home was a pre-occupied and moody child, reputed to have the power of second sight, whilst there always appeared to be something uncanny about him.

Several cases of hauntings recorded by the press in recent years have told of heavy physical phenomena occurring in the presence of children, and some years ago we knew a boy of about nine years of age who found pleasure in receiving messages through a large and heavy dining table which would be completely levitated in his presence. We had clear evidence that the boy was quite unable to lift the table normally, but it was never levitated, sometimes without contact, in his presence. As he grew older, however, the gift gradually faded, and we find ourselves wondering how far its loss depended upon the ridicule and repression of those of maturer years who imagined that their worldly wisdom embraced everything worth the knowing.

If repression curbs and dries up the spring of psychic faculty, it is also true that over-indulgence begets psychic nausea. We have known more than one case where children have been possessed of exceptional psychic powers and proud parents have found delight in encouraging them to exhibit the faculty for the satisfaction of the curious or incredulous. The result has often been that the child has developed a sense of self-importance, which has been ruinous equally to the character and the psychic power. The child has looked upon himself as an exceptional being, of hero, and become overbearing and self-assertive, and this type of mentality soon lacks the sympathy which is essential to mediumship.

The mediumistic faculty in children necessitates careful handling. Between the cruelty of repression and the folly of exploitation there is a midway path which is sane and orderly. Let us remember that psychic faculty is a perfectly natural possession. It inheres within us all. Those we call mediums are merely those who possess the faculty in an exceptional strength or degree. It is probably true that the paucity of such powers within most of us is due to the repression exercised upon many generations by religious persecution, priestly dominance and ignorance. It is quite possible that the present generation is re-developing powers which religious discipline, administered by priests in order to retain their power of dogmatizing, systematically repressed, as, for instance, by the penalties inflicted for witchcraft in the middle ages. It would seem that in the order of evolutionary processes these faculties are re-emerging, and remembering their naturalness we should be circumspect in the handling of those children who show them in an abnormal degree.

There are many Spiritualists who think it unwise to encourage mediumship in children, but we are not among the number. Such encouragement, however, should be passive rather than active. The child should be impressed with the naturalness of psychic manifestations. It should not be encouraged to sit in circles unless it be in a purely family circle, and even then care is needed to prevent him developing the sense of self-importance. If clairvoyance develops, by all means let the child relate what he sees, but no greater importance should be attached to a vision of a spirit visitor than would be to the unexpected visit of an earthly friend.

Let us remember that the whole race is becoming more psychic. The ridicule of the man in the street or the playmate at school is considerably less than it used to be, and the time is not far distant when psychic susceptibility in one of its many types will be the possession of the vast majority, and hence repression of the faculty in the child is unwise. Encourage the child to look upon the gift as natural, but sacred—to control its use to

able times and seasons, and never to use it in the spirit of the showman, or for unworthy or purely selfish ends.

How often we teach children that in their hours of sleep angels watch and guard them. Such ideas give confidence and strength to the young life. Aye, and it is literally true! And when the corner of the veil is lifted so that the young and eager eyes catch a glimpse of the faces peering through, let us impress upon our little ones the fact that this is written in the laws of life and being by the finger of an All-wise Providence. Let fear be banished and confidence be established, and if the little ones tell us of forms and faces which are clear to them though hidden from our eyes, let us not, by our doubting, cause them to question their own veracity, and doubt the evidence of their senses, for there is much truth in the ancient saying that "children and fools generally speak the truth," they having neither need nor experience to become systematic liars.

CURRENT TOPICS.

Spiritualists' National Union, Ltd.

THE Annual Report of the S.N.U. has just reached us, and gives every reason for congratulation. The number of affiliated Societies has increased by 66 to 332. Under the new scheme of

organisation these are divided into eight territorial groups, and embrace some 15,000 paying members. Most of the Societies have adopted a two-fold membership, viz., full members who are proclaimed Spiritualists, and associate members who are sympathetic towards Spiritualism and who are engaged in further investigation. As the 15,000 above named presumably include only full members, it would appear that our Societies are in a healthy state.

The Annual Report.

THE British Spiritualists' Lyceum Union with some 10,000 scholars, has joined hands with the National, and its 10,000 scholars are a valuable asset, whilst the Mediums' Union and the London College of Mediums are also in close association. Gradually the whole Movement is consolidating. The Fund of Benevolence maintains its active work in caring for the old workers, and it is pleasing to note that grants of upwards of £382 have been sent out, and the cost of administration had been kept under 4 per cent.—this being chiefly postages. Truly a result of which the secretary has just cause to be proud. The report shows that Societies are taking active steps to safeguard building funds and properties by the adoption of the principles laid down by the Union. There is no further need for Societies to lose by insecure practices the funds and properties obtained by great struggle.

An International Congress in London.

THE Annual Conference will be held at the Caxton Hall, London, W.C., at 10 a.m. on Saturday, July 1st, under the Presidency of Mr. Geo. F. Berry, when the attendance is expected to eclipse all previous records, and this will be followed at 7 p.m. by a Reception to Foreign Delegates. On Sunday, July 2nd, at 11 a.m., the proceedings become an International Congress in the Queen's Hall, Langham Place, and papers for discussion on such wide topics as world peace and a world religion will be introduced for discussion by Dr. Ellis Powell and Dr. Geo. H. Warne (President of the National Association of Spiritualists, U.S.A.). In the evening at 6-30 p.m. a mass meeting will be held to be addressed by Sir A. Conan Doyle (who expects to be back from his United States tour), Dr. Ellis T. Powell, Dr. Geo. H. Warne, Mrs. Cadwallader (editor, "Progressive Thinker," Chicago), and others. The Sunday meetings are ticketed, and in view of an expected crowd, visitors should secure tickets early.

Will YOU Be There? If So, Notify Quickly.

THE International Congress will be continued on Monday in the South Place Institute, Finsbury, when papers will be read by Chevalier Clement de St. Marcq, Dr. Abraham Wallace, and Dr. Brath, Esq., dealing with the international

and scientific side of the Spiritualistic activity. Those representatives intending to be present at this important conference are asked to give early notice to Mrs. E. M. Ensor, 3, Beecheroff Avenue, Southall, Middlesex, in order that the necessary accommodation may be secured. Your early attention will considerably ease the work of the local friends.

Is It Telepathy Again?

SOME months ago we called attention to a strange fact in journalism. The editorial articles in the "Cambridge Daily News" and the "Southern Daily Echo" (Southampton) were identical. We wrote the editor of the latter paper pointing out the strange coincidence, and were rewarded with a reply which amounted to an invitation to mind our own business. As the article duplicated was an attack upon Spiritualism, we thought it was our business. With most respectable journals the space devoted to the leading article is about the only corner which belongs to the editor, and is guarded with jealous care. It generally presents the personal or official view of the subject dealt with, but it would appear that in the case of the journals in question the matter for editorial columns is supplied by a syndicate or person antagonistic to Spiritualism, and the editors accept it without question.

An Editorial Indiscretion Repeated.

WE revert to the matter because there appears in each of these journals for May 12th another article on "Spirit Photography," both of which are alike and both of which contain a definite mis-statement of fact. The articles state "Great hopes were formed when Mr. Stuart, a Manchester Spiritualist, accepted the proposal of William Marriott a few months ago that he should repeat an experiment which he (Mr. Stuart) claimed to have carried out with astonishing results some time back. A special meeting was arranged in Manchester, but the genuine 'spirit photo' which was to have removed all doubts is not yet forthcoming." A greater perversion of the facts could not have been written. Never under any circumstances did Mr. Marriott suggest that Mr. Stuart's test was to be duplicated. Mr. Marriott offered to produce a similar result under the same conditions, and the test took place, and Mr. Marriott failed. No attempt was made or even suggested to secure that Mr. Stuart should try to produce further results, and the statement of the two journals is a distinctly false rendering of the whole challenge, full particulars of which have appeared in our columns.

The Traditions of the Press Are Worth Preserving.

THE articles seem to us to be a distinct departure from the best traditions of British journalism. The columns of the press are open to everyone (or should be), but at least in editorial matters and leading articles some vestige of dignity and accuracy should be maintained. Our readers in the districts affected should be zealous to make known the facts. We have to record our thanks to Mr. A. G. Newton (Southampton) for the particulars given, and for a letter in reply which the "Southern Daily Echo" was fair enough to publish.

An M.P. on Spiritualism.

MR. AUSTIN HOPKINSON, M.P. for the Mossley division, recently unveiled a tablet (to the memory of those who served in the Great War), at the Hoolby Hill Wesleyan Chapel. In the course of his remarks he took occasion to say, "Their bodies rest in far off graves and under foreign skies, but they themselves were with us yet, and every noble and generous action which we could perform was instigated by those whom they left behind in Gallipoli, France and Italy. It was not petty mediums filling tables and all the false paraphernalia and vile disreputable magic that could bring them nearer to those they loved. They could never see them and never hear them, never feel the touch of their hands except by one way, and that way was the one that had been laid down for us age after age—no matter what magic we practised, no matter what price we paid to hired mediums."

and other charlatans, it was impossible to know those who had gone before."

Words That Kill Time and Fill Hansard.

How strange it is that our morning paper of May 29th relates an address given by the same gentleman to the Audenshaw Y.M.C.A., in which is related a House of Commons story. To enable Mr. Asquith to address a company of diners it was necessary for someone to keep the House engaged till the dinner ended. Mr. Hopkinson essayed the part of "pot boiler." The subject was one of duties on imported articles, and especially an amendment related to putting a duty on an article called a theodolite. Mr. Hopkinson admits that he spoke for 45 minutes on the subject, though he did not know what a theodolite was. It would appear that the hon. member is quite used to talking on things he knows nothing about, hence we can excuse his silly and puerile references to Spiritualism.

An Insult to the Boys.

THE one point which does not seem to strike him is that in using the words recorded above he was insulting some of the very boys who gave their lives in the Great War. The Spiritualist Movement sent thousands of its lads and many of our Yorkshire and Lancashire Lyceums have rolls of honour of between 50 and 100 scholars who went overseas. It ill behoves an officer under whom they fought to cast a slur upon their memories. Mr. Hopkinson is something of a local preacher, but he should not allow his religious bigotry to overcome his discretion. The strange thing is that in this very speech Mr. Hopkinson points to the necessity of loving our neighbours as ourselves. As a local preacher we suppose it is only incumbent upon him to preach this, not to practice it. That's just where his system has broken down.

A Whitsun Reflection.

Thomas Mark May.

WHIT-SUN-DAY, or the Day of Pentecost, is of vital importance to the Spiritualist cause and movement, both to those in and to those without the movement, on the lines of making the Spiritualist doctrine understandable to the man in the street. I wish to see the whole idea presented to the view on its cosmopolitan basis. I read the great Charter of Spiritualism in the Pentecostal outpouring of the spirit laid down for our profit and pleasure in the charming account recorded in Acts ii.

Spiritualism is the beau-ideal of a sane and a reasonable cosmopolitan conception of true religion, and taking the whole earth as a unit and all mankind as one great family of some sixteen hundred millions of human beings, thousands every hour, year by year, century by century, passing to and fro between life here terrestrially and life there celestially, the thought is really transcendental, profound, true and pregnant with divine wisdom.

Pentecost, or the fiftieth day from Easter or pass-over, is to the Jews known as "Asartha," the "Day of the Assembly," and coming on the 6th day of the month Sivan, falls about the middle of May. It is a time of family, tribal and national rejoicing, a festival or dance, a supplement to the Pass-over, a harvest home, the day of all days, when Jehovah, in fire, and golden living fire and light, pours out on mankind what Milton terms "that mighty breath from heaven's eternal shores," that "blessed unction from above is comfort, life and the fire of divine love," as Cowper hymns it.

Notice the remarkable Spiritualistic result of this mighty breath or spirit diffusing universal love and joy on all flesh: "I will pour out of my spirit upon all flesh," vibrant, vitalising happiness and new life upon your sons and daughters, young men seeing visions and old men dreaming dreams, on servants and hand-maidens, rich and poor alike and equal, and they shall prophesy, that is, as mediums, lecturers, writers, speakers, each by measure and according to experience speak with strange tongues of wonderful things seen clairvoyantly and heard clairaud-

iently here and in other worlds. This spirit is free to all and all, no diplomas or college parchments required to exercise the gift. Prophecy means to stand up and affirm openly and candidly what one knows and has seen and heard. Whose to limit or crib, cabin and confine the universal cosmopolitan free spirit? I might ask, would you dare attempt to do so? The promise and reward is one and all "that whosoever shall call upon the name of the Lord shall be saved." Do we appreciate this mighty truth as the basic foundation of Spiritualism? This is the absolute proof of this Spirit. Look around this month of May when all Nature is infused with this wonderful working power. If the sun and skies and seas and infinite myriads of life forms proclaim its presence, how can man be exempt from its influence, and how can we limit the operations of the spirit to the few people on this mundane sphere? It must operate in other worlds and other spheres where countless myriads of spirits come and go and are controlled and kept in life by this indwelling universal spirit.

The Spiritualist ideal is a cosmic one. It looks out as from the Spirit of God Himself, and sees the whole realm of the universal harmonious and rhythmic, with the emanating and immanent spirit. It sees the earth as a unit revolving as a small body, compared with the vast profundity of space and other orbs, around, and is bathed, baptised and vitalised as a living being, ordered and maintained by this great Spirit. Read Huddell's "Arcana of Spiritualism," or Andrew Jackson Davis's "Revelations of Nature," and there is proof enough to convince the most sceptical that the seers and prophets in past times of the movement saw and recorded things which no orthodox church or priest of the various churches could record or affirm of itself, Holy Writ alone being the source and origin of these equally inspired seers, teachers and prophets of Spiritualism.

There is infinite scope and work on these lines to popularise the Spiritualist movement in this century. It is emphatically a Pentecostal power, and every Spiritualist should be encouraged to draw out and develop this ideal to the world generally. The Pentecostal Spirit is always sympathetic, generous, humane, truthful and of kindness and tolerance. It denies nothing, but affirms all things. It is educational, artistic and full of humour, and joy in love. It accepts the doctrine that everything that exists is true and good.

The Bible and the popular religion becomes cosmopolitan, and is explainable and harmonised by this spirit. Jesus becomes an Ideal, a spirit power and being, a type and figure of the abstract and universal spirit of goodness and generous actions of all men of every age. And we get the germ idea and theory of the resurrected body of man to new life, new hopes and new spirit, as impossible of death, incapable of dying or of corruption. Man may die and moulder in the grave, but man cannot die, he is immortal.

Once grip this idea and work it out in all its ramifications that man as the son of God is immortal, and Peter's argument that his soul goes marching on like John Brown of Harper Ferry, is raised up, and lives and cannot be kept in hell, the dark underworld, or hades, the grave; preach this with "fire and blood," the fire of the spirit of light burning in the soul and vitalising the whole blood coursing through the body of every person; this summed up as a slogan or war-cry of regeneration and new life as the words, "Jesus" and "Resurrection" and preached and taught and practised, will give the Spiritualist Movement such a Pentecostal uplift that thousands will flock into the society, and we shall witness the apostolic age over again—the Golden Age in truth—when mankind as kings and priests to God will be a royal race, a holy nation called out of darkness and superstition, and so, by organic goodwill and new social economics, "where all believed and were together, and had all things in common," poverty, destitution and want and misery vanished for ever, to note it be.

NOTHING surprises men like commonsense and straight dealing.

REPORTS OF SOCIETARY WORK

Ordinary Reports, to ensure insertion, must be sent to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Reports of after-circles are excluded.

Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six stamps. Longer notices must appear in our permanent columns.

Special Reports, to ensure insertion same week, must reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged at the rate of 2d. per line.

IMPORTANT. No Special or Ordinary Reports of Sundays old will be inserted.

In all cases where the address of a meeting-place is not given in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with report.

NORTH MIDLANDS' DISTRICT COMMITTEE.

The above committee held their quarterly meeting of members at Burton (Union-st. Church), on Saturday, May 13th, when a fairly representative gathering assembled, considering the position of this town, which lies on the extreme western boundary of our area. The President, J. M. Walker, opened the meeting with an invocation, with a full E.C. supporting. The roll-call proved 12 delegates and 9 associates to be present. The statement of accounts was rendered, and came in for comments.

The secretary's report embodied the importance of study groups in our churches and the need for having in place the necessary machinery for obtaining the views of Parliamentary candidates in their various constituencies. The activities of the committee from a propaganda viewpoint have been greatly restricted by churches booking so far ahead, which may call for new methods of dealing with the same by the E.C. also booking well in advance.

The business meeting terminated by a vote of thanks being given to the Burton friends for their splendid hospitality to visitors.

An E.C. meeting was held on the Sunday morning to consider and advance schemes for the welfare of the churches.

Propaganda meetings were held and conducted by Mr. Warren and Mr. Walker in the afternoon, and in the evening by Mr. Walker and Mr. Cowell, with bright, short addresses. Miss Cherry was the soloist, and appreciation was shown by a full church. It was an uplifting time. The committee were elated at the atmosphere created as a result of their visit. It was apparent the time chosen was opportune and will tend to solidify this church and give our great ism a further impetus in Burton.

WALSALL.

With the kindly co-operation of the parents of the children, the leaders of the Walsall Spiritualists' Lyceum were able to make the special services on May 14th of a high order. The children, in white and adorned with gold bows and rosettes, had a pretty appearance.

Mr. E. A. Keeling, of Liverpool, was welcomed, and his address on the guiding principles taught to Lyceum children were spoken with the authority and knowledge of an old Lyceum worker.

Mr. M. Venables, J.P., our President, occupied the chair at both services, and Mr. V. Lawton (superintendent), Mr. D. Allen (hon. sec.), and the group were put in a great amount of work. Mr. A. Keay again provided ribbons and decorations by the ladies and

children were effectively arranged. Mr. and Mrs. Hollingshead gave the clairvoyance.

The musical selections were rendered by over 80 children and adult vocalists, under the direction of Mr. A. Keay. Mr. Kirby played the organ accompaniments. The special anthem was "The Lord is King" (composed by H. Ernest Nichol, Mus. Bac.), and a contralto solo by Miss Ada Wilkinson was given, with pleasing effect, followed by a chorus. One of the selections was the composition of Mr. W. Lewis, of Walsall, who is an old Lyceum worker, and Mrs. Simmons and her children, who were recently associated with the Lyceum, sent flowers from their new home in Wiltshire.

SALE OF WORK AT PLYMOUTH.

A SALE of work, concert and dance at the Oddfellows' Hall, Union-street, Plymouth, on behalf of Stonehouse Spiritualists' Church Building Fund, was a great success. Mrs. Watkins, of Exeter, performed the opening ceremony, and during the evening Mr. Prout, on behalf of the officers and committee, presented the President, Mrs. Joachim Dennis, with a handsome silk-worked cushion, in recognition of her 15 years' work for the church.

Miss Baker's pupils appeared in fairy dances. Mr. Boundy's concert party was well received, and the sketch, "Devonshire House Ghost," delighted the audience. Mr. Thomas Slee was the chairman, Mr. H. Lee and Master Norman Crooks being the accompanists.

PLYMOUTH : STONEHOUSE.

WE have just had Mrs. Miles Ord, of Bristol, who gave two inspirational addresses and good clairvoyance at each service. Mrs. Ord has a way of holding her audiences and making them feel at home, and she presses home the truth of Spiritualism. Many who had never been to a Spiritualist church before declare that there is something in it, and are becoming interested in the Cause. Several private seances were held, which were crowded, and many were truly convinced of the philosophy of Spiritualism. Our church services were crowded. A very happy and successful mission.—PROS.: Sunday, May 14th, Miss MARY MILLS, of Bristol, is expected.

BRISTOL : DIGHTON HALL.

ON Sunday and Monday, May 21st and 22nd, we had a welcome visit of Mrs. Trueman, of Plymouth. She kindly conducted two services on Sunday and one service on Monday afternoon, which were well attended. Her addresses and clairvoyance were very convincing and greatly appreciated by all.

On Monday she conducted a seance, at which the phenomena was very fine. Three voices spoke through the trumpet to relatives, two of which were able to give advice and comfort to their friends. Two messages were also written on slates without contact; luminous cards floated all round the room; a small harp played, and objects were moved from place to place. I might here say that a well-known conjurer and illusionist attended under an assumed name (an individual who is very persistent in trying to expose phenomena as all fraud). When the trumpet was floating round it hit him many times rather hard, and he was compelled to ask the friends to be a little more gentle. It left him with something to think about.

MRS. JENNIE WALKER IN PLYMOUTH.

PLYMOUTH was not behind Exeter in the warmth and cordiality of its welcome to this talented exponent and demonstrator, when she held in three large audiences by her old-time eloquence and striking psychic gifts. The hall was packed to overflowing on Sunday evening, May 21st, and the other meetings were gratifyingly attended, while Mrs. Walker's work in private seances was as fully appreciated as it was in former days.

Meeting as she did in Devonshire with the most complete and cordial kindness and encouragement, her first flights since her long illness have been wholly satisfactory, and give promise of a return, before very long, to her old physical vigour and the maintenance of her great psychic power.

HIGH SHIELDS.

ON Tuesday, May 23rd, the speaker was Mr. Arthur Clayton, the blind seer, of Nottingham. We engaged the Miners' Hall, Tyne Dock, and this was filled to its capacity. Mr. Clayton kept his hearers' attention whilst in simple but convincing language he dealt with Spiritualism, pointing out the great need for all who call themselves Spiritualists to live it in their daily lives. He was exceptionally good with his clairvoyance, the full names being given in each case, with their characteristics, and all were recognised.

HALIFAX : RAVEN ST.

MR. RALPH STEWART, of Sheffield, was the speaker on Sunday, May 21st. The afternoon subject was "The blooming angel," and was suggested by the title of a cinema film. Attention was drawn to our conviction that we each possess an angel within ourselves.

At the well-attended evening service the title—chosen in contrast—was "The fading devil," and the speaker pointed out that enlightened folk, including progressive Spiritualists, no longer believed in this entity, a survival of savage fear, ignorance and superstition.

STOCKPORT : MOTTRAM ST.

A SPECIAL three days' mission held in the above church on May 13th, 14th and 15th was very successfully conducted by Mr. Robert Davies, of Manchester. The Sunday subject, "The psychological significance of Christ," was greatly appreciated by all present. At all services his clairvoyance was of the highest order.

MEETINGS HELD ON SUNDAY, MAY 28th, 1922.

BRISTOL, Dighton Hall. — Address and clairvoyance by Mrs. Jennie Walker. Mrs. Brake presided.

CLIFTON: Mr. Jones, of Cardiff, gave an address and clairvoyance.

UNITED: Morning, open circle led by Mr. Bowen. Evening Mrs. Miles Ord was the speaker and demonstrator. Mr. Martin presided.

CARDIFF, First. — Mrs. Ruth Darby gave good addresses.

DEVONPORT, Ker-st. — Mr. C. V. Tarr, of Exeter, gave two addresses: in the afternoon on "Prayer" and in the evening on "The Seven Principles of Spiritualism." Clairvoyance was given by Mrs. Short in the afternoon and Mrs. Claxton in the evening.

LONDON. — Brixton: Mrs. Podmore gave an address on "Influence," followed by clairvoyance.

CENTRAL: Interesting address by Mr. J. Lewis on "Healing," followed

by a demonstration of the use of magnetic power in healing certain ailments.

Olapham: Mrs. Jamrach gave an address, followed by clairvoyance.

Fulham: Morning, circle. Evening, Mrs. S. D. Kent gave an address and clairvoyance.—**Pros:** Sunday next, at 7, Mr. R. CHURN. Thursday, at 8, Rev. MATTHIAS.

Lewisham: Morning, Mr. Cowlam. Evening, Mr. E. Meads dealt with the initiation of the priests into the mysteries of Egyptian occultism. Questions were also answered.

London Spiritual Mission: Morning, Miss V. Burton spoke on "The unrecognised teacher." In the evening Mr. E. Hunt gave an address on "Repentance."

Manor Park: Morning, Mr. Meads conducted the healing service. Afternoon the Lyceum held their usual session. Evening, Mrs. Beaumont-Sigall gave an address and clairvoyance.

South London: Morning, circle conducted by Mrs. Still. Evening, Mr. T. Austin gave an address, followed by clairvoyance.

LOUGHBOROUGH. — Mr. Porter, of Derby, conducted the meetings. Afternoon, he spoke on "We will never leave Thee," Evening, "Prayer."

NEWPORT, MON. — Central: Evening, speaker Mr. Pritchard, of Bristol. Mrs. Thomas, of Newport, gave clairvoyance.

NEWTON ABBOT. — Mr. Mansell, of Exeter, gave an address on "What Spiritualism teaches," which was convincing to investigators. He also gave clairvoyance. The President presided.

PLYMOUTH, Stonehouse. — Meeting conducted by Mr. H. Lee. Soloist, Miss Sobey. Address by Mr. Bevan James on "What I do now thou do not know, but shall hereafter." Spiritual visions by Mrs. Joachim Dennis.

PORTSMOUTH, Lake-road. — Mrs. Harvey, of Southampton, conducted the services, giving addresses and clairvoyance.

SCARBOROUGH. — Mrs. Hanson, of Leeds, was the speaker. She also gave clairvoyance.

TREDEGAR. — Mr. W. H. Adlam conducted the morning discussion on "The power of silence." Evening, Mr. W. G. Halestrap gave an address on "If four walls told." Mrs. Halestrap gave clairvoyance.

York, Spen-lane. — Mrs. Thickett gave addresses and clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 4TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. GILLING.
MONDAY, at 8-15, Members' Developing Circle, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, NO MEETING.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
JUNE 4.—Circle for Members only.
" 11.—HOSPITAL SUNDAY.
" Mr. E. W. OATEN.
" 18.—Circle for Members only.
" 25.—MR. A. HALL.

Longsight Spiritualist Society, SHEPLEY ST., opposite PIT ENTRANCE, KING'S THEATRE.

SUNDAY, JUNE 4TH, at 6-45 and 8-15,
MRS. ROBERTS.
TUESDAY, at 8-15, Mr. J. BRENNAN.
THURSDAY, at 8-15, Mrs. WORTHINGTON.
SATURDAY, at 8, OPEN CIRCLE.
Doors closed at 8-15.
SUNDAY, JUNE 11TH, MR. GRINDLEY.

SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

SUNDAY, JUNE 4TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MRS. SPENCER.
MONDAY and WEDNESDAY, NO MEETING.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, JUNE 4TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. KNOTT.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, JUNE 11TH, Mrs. CHARNLEY.

Moss Side Progressive Lyceum Church, 66, RABY STREET.

SUNDAY, JUNE 4TH, at 2-30, LYCEUM.
SUNDAY, JUNE 11TH, NO SERVICE
owing to the ANNUAL TRIP by Chata to
Siddington and Alderley Edge. Any
friends wishing to join our party are
requested to give in their names at the
above hall not later than June 4th.

Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.

SUNDAY, JUNE 4TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. R. GILBERT.
SUNDAY, JUNE 11TH, at 10-30, LYCEUM
At 6-30, Mrs. BURTONWOOD.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JUNE 4TH, at 2-30, LYCEUM.
At 6-30, OPEN CIRCLE. At 8, No service
WEDNESDAY and THURSDAY,
NO MEETING.
SUNDAY, JUNE 11TH, Mrs. TONGE.

Scarborough Spiritualist Church, SHERWOOD STREET.

SUNDAY: Lyceum, 1-45.
Services at 3 and 6-30.
MONDAY at 3 and 7-30.
Mediums visiting Scarborough are
invited to write Hon. Sec., Mr. J. A.
LAYCOCK, 5, Blenheim-street, Scar-
borough, N.S.

Bristol Spiritualist Temple, Back of 47, OAKFIELD RD., CLIFTON.

SUNDAY, JUNE 4TH, at 6-30,
SPECIAL FLORAL SERVICE.
Solo by Mrs. COATES.
Address and Floral Clairvoyance by
MISS MARY MILLS.
MONDAY, at 8, Miss M. MILLS.

Gillingham Spiritualist Society, ODDELOW'S HALL, VICARAGE ROAD,

SUNDAY, JUNE 4TH, at 7,
MRS. M. CLEMPSON.
SUNDAY, JUNE 11TH, Mr. OSBORN
SUNDAY, JUNE 18TH, Mrs. CANNOCK

Worthing Spiritualist Mission, 17, WARWICK STREET, WORTHING.

SUNDAY, JUNE 4TH, at 6-30,
MR. H. BODDINGTON.
THURSDAY, Miss TUCKER.

SUNDAY, JUNE 11TH, Mr. PUNTER.

Hastings Christian Spiritualist Society, 2, PELHAM CRESCENT (overlooking sea).

The only Society in Hastings and
St. Leonards.

Sundays at 11 and 7. Mondays at 3.
Saturdays at 7.
Open Circle on Thursdays at 7.

Mediums visiting Hastings this Summer
are invited to write to H. ALTOEN, Hon.
Sec.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Brotherhood Church, STOCKWELL PARK RD., BRIXTON.

SUNDAY, JUNE 4TH, at 11, C
LYCEUM at 3. At 7, Mrs. N. M
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' P
CIRCLE.

TUESDAY, at 8, Members' C
THURSDAY, at 8, PUBLIC C
SATURDAY, JUNE 17TH, in the
Hall, GRAND CONCERT.
Silver collection.

Bowes Park Spiritualist Soc SHAFTSBURY HALL, Adjoining BOWES PARK STATION.

SUNDAY, JUNE 4TH, at 7
DR. W. J. VANSTONE.
SUNDAY, JUNE 11TH, Mrs. N. M

Church of the Spirit, Camberw WINDSOR RD., DENMARK HILL.

SUNDAY, JUNE 4TH, at 11
MRS. BALL.
At 6-30, MR. ERNEST MEAN
SUNDAY, JUNE 11TH, Mrs. KING
and Mrs. M. CROWDER.
WEDNESDAY, at 7-30.

Church of the Spirit, Croydon, HAREWOOD HALL, 96, HIGH STR

SUNDAY, JUNE 4TH, at 11
MR. P. O. SCHOLEY.
At 6-30, Mr. W. FORD.

Clapham Spiritualist Church, Adjoining REFORM CLUB, ST. L RD., HIGH ST., CLAPHAM, S

SUNDAY, JUNE 4TH, at 11, QUEST
ANSWERED by a SPIRIT CONTR
At 3, LYCEUM. At 7, Mr. K
FRIDAY, at 8, MEETING FOR ENQUI
SUNDAY, JUNE 11TH, Mr. B

Hackney Spiritualist Church, 240A, AMHURST ROAD.

SUNDAY, JUNE 4TH, at 7
ALD. D. J. DAVIS.
SUNDAY, JUNE 11TH, Mrs. N

Hounslow Spiritualists' Society ADULT SCHOOL, WHITTON ROAD.

SUNDAY, JUNE 4TH, at 6-30
Mr. TREADGOLD. Lyceum
TUESDAY, at 7-45, Mrs. GODD
WEDNESDAY, at 3, GUILD

London Central Spiritualist Socie MINERVA ROOMS, 144a, HIGH BORN, W.C. (Corner of Bury S

FRIDAY, JUNE 2ND, MAJOR SPENC
FRIDAY, JUNE 9TH, Mrs. JAMRA
Address and Clairvoyance.

Ilford Psychical Research Society PIONEER MARKET CHAMBERS, IL LANE, ILFORD.

SUNDAY, JUNE 4TH, at 7
Address by REV. GEO. WARD
Clairvoyance by Mrs. GARRA
THURSDAY, JUNE 8TH, at 3
Mrs. CROWDER.

FRIDAY, JUNE 9TH, at 8
Mrs. JENNIE WALKER.

ALL WOMEN suffering from
varieties should write for certain
for same to M. GRAHAM, 42, J
Enfield, Middlesex.

SOCIETY ADVERTISEMENTS.

Manor Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STRONE RD.

SUNDAY, JUNE 4TH, at 6-30.
Mr. B. W. STEPHENSON.
Clairvoyance by Mrs. PRINCE.
WEDNESDAY, at 8, Mrs. E. NEVILLE.
SUNDAY, JUNE 11TH, Mr. A. VOUT
PETERS.

**Little Ilford Christian Spiritualist
Church,**
BURNHILL ROAD, Corner of THIRD AV.,
MANOR PARK.

SUNDAY, JUNE 4TH, at 6-30.
Mrs. CROWDER.
MONDAY, NO MEETING.
WEDNESDAY, at 8, Mr. N. ELLIOTT.
THURSDAY, at 7-30, WHIST DRIVE.
Tickets 1/6 each, including refreshments.
SUNDAY, JUNE 11TH, Mr. and Mrs.
SYMONS.
Lyceum every Sunday at 3.

Stratford Spiritual Church,
BURNHILL ROAD, SIXTH TURNING DOWN
BURNHILL LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JUNE 4TH, at 6-30.
Mrs. MAUNDER.
WEDNESDAY, JUNE 7TH, at 3.
Ladies' Meeting, Mrs. SELF.
THURSDAY, JUNE 8TH, at 8.
PUBLIC CIRCLE.
SUNDAY, JUNE 11TH, at 6-30.
Mrs. EDEY.
Forward movement at 11.
Lyceum at 3.

Gastritis, Pain and Wasting.

Weak, Strengthless and Nervous.
Suffering for Months, but Soon Cured
by Dr. Cassell's Tablets.

Robert Halsall, of 78, Leigh-rd.,
Lancs., says:—

"I was off work with rheumatism
for six months, and after that began
suffering with indigestion which turned
into gastritis. I had awful pains at the
stomach, and I ate so little that I lost
weight, a stone and a half in weight. I
was so weak, was terribly troubled
with headache and wind, and so nervous
that sometimes I was trembling
from head to foot. At night I never
got proper rest, and was in a very low
condition."

"The pain was always there, and I
could not eat because of the after-
effects. I had been going on like this
for months, taking medicine all the
time, but I was getting no better at all.
Then I tried Dr. Cassell's Tablets and
it was the beginning of cure for me.
Improved daily, the pain all went,
and I soon regained my lost strength.
Slept better, too, and the terrible
headaches were relieved. Soon I was
completely cured, and now I can do
six days' work as well as any man."

Dr. Cassell's Tablets are the Univer-
sal Remedy for Nervous Break-
down, Neuritis, Indigestion, Sleepless-
ness, Neurasthenia, Anemia, Palpita-
tion, Kidney Weakness, Children's
Fever, and Wasting. Specially
valuable for Nursing Mothers and
during the critical periods of life.

Dr. Cassell's Tablets are manufac-
tured under the supervision of skilled
chemists in the most perfectly equipped
laboratory of its kind in the Empire, by
The Anglo-Drug Co., Ltd., Manufac-
turers, Chemists, Manchester, Eng., and
sold in 1/3, 1/2, and 1/4 per box, smaller size, 1/3,
in all chemists and stores everywhere. Ask
for Dr. Cassell's Tablets.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, JUNE 4TH, at 7.
Mrs. EDEY, Clairvoyance
Members' Circle after service.
WEDNESDAY, at 8, Mrs. CANNOCK.
Address and Clairvoyance.

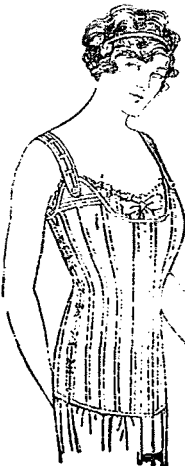
Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JUNE 4TH, at 11,
Mrs. T. BROWN. Lyceum at 3.
At 6-30, Mrs. CANNOCK.
WEDNESDAY, at 7-30, MEMBERS'
MEETING.

HEALTHY WOMEN

should wear "healthy" corsets, and the "Natural
Ease" Corset is the most healthy of all. Every
wearer says so. While moulding the figure to the
most delicate lines of feminine grace, they vastly
improve the health.

THE CORSET OF HEALTH.



*The Natural
Ease Corset
Style 2.*

8/11 pair
Postage abroad extra.

Complete with
Special Detachable
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all sizes
from 20 to 30.

Made in
Finest Quality Drill.

BACK TO PRE-WAR PRICES

SPECIAL POINTS OF INTEREST

No bones or steels to drag, hurt, or break.

No lacing at the back.

Made of strong, durable drill of finest quality,
with corded supports and special suspen-
ders, detachable for washing.

It is laced at the sides with elastic lacings to
expand freely when breathing.

It is fitted with adjustable shoulder straps.

It has a short (9 inch) busk in front which
ensures a perfect shape, and is fastened
at the top and bottom with non-rusting
Hooks and Eyes.

It can be easily washed at home, having
nothing to rust or tarnish.

These Corsets are specially recommended for ladies
who enjoy cycling, tennis, dancing, golf, etc., as there
is nothing to hurt or break. Singers, Actresses, and
Invalids will find wonderful assistance, as they enable
them to breathe with perfect freedom. They yield
freely to every movement of the body, and whilst
giving beauty of figure are the most comfortable
Corsets ever worn.

"EVERY STITCH BRITISH." Support British
women workers, and reduce unemployment.

SEND FOR YOURS TO-DAY.

No goods sent without cash, but money willingly
returned if dissatisfied.

Catalogue sent with Corsets.

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(NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates,
Mediums Wanted, To Let, For Sale, Wanted, etc.: 20
words, 1/6. Each additional line, 3d.

Mrs. FLORENCE SUTTON, Clairvoy-
ant. Health diagnosed daily, 2 till 6.
Circles for investigators, Mondays and
Wednesdays at 3, Thursdays at 7-30.—
51, Evering-road, High-street, Stoke
Newington, N.16. Buses 67, 73 and 76.

A LADY with a small business would
like to adopt orphan girl about 14
years of age to assist in business.
Complete surrender must be given.
Spiritualist home.—Apply, Miss
WING, Well-lane, Batley.

Mr. WILL EDWARDS wishes to
inform secretaries of Societies that
he has removed to the following
address: 328, Union-road, Oswald-
twistle.

THORNABY PROGRESSIVE SPIRIT-
UAL MISSION.—Will any Gentleman
who has the cause at heart lend to
the above Society £100 for the pur-
pose of buying and equipping an army
hut for divine service. Repayable in
a term of 5 or 10 years with interest.
Will any Speaker and Clairvoyant
within a radius of 40 miles requiring
dates help our small mission. Please
apply to T. KENT, 13, Pine Grove,
Thornaby-on-Tees.

Speakers, Open Dates, Etc.

JUST ARRIVED FROM AMERICA. B.
C. HAILES, Inspirational and Trance
Lecturer and Message Bearer. Grad-
uate of Morris Pratt Institute, the
only Spiritualist college in the States.
Secretaries kindly send dates and
terms for 1922-23 to 66, Claverton-st.,
Victoria, London, England.

RONALD BRAILEY, Trance Lecturer
and Clairvoyant. Speciality, sketches
of spirit faces. Few open dates for
1922.—Castledene, Shoreham-by-the-
Sea.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries
of Societies can be intimated under this head if stamps
to the value of 3d. be forwarded with the information.

DENTON SPIRITUALIST SOCIETY.—
W. PARTRIDGE, 26, Ashton-road,
Denton.

HULL, HOLBORN HALL.—Mr. S.
C. HOGG, 5, Prison Bungalow, South-
coates-lane, Hedon-road, Hull.

SOUTH ELMSALL.—Mr. KELLY,
53, Wesley-street, Moorthorpe, nr.
Pontefract.

LEAMINGTON SPIRITUALIST CHURCH
wishes to announce to all whom it
concerns, MISS SCOFF, 66, New-street,
has taken over the duties of Secretary
in the place of Mr. G. Greenwood.

YOU FEEL YOUR WORK A BURDEN AND YOUR LIFE NOT WORTH LIVING?

Your Medical Adviser says: "A
change."

You say: "It is an utter impossibility."

"Cannot afford." or "No time."

Be what it may, you just try

THE ORIENTAL ELIXIR OF LIFE
(made of Indian Herbs, Barks, Berries
etc.), and in FOUR DAYS you will be a
DIFFERENT PERSON altogether.

It is NOT a purgative, but a Powerful
Nervine.

It will drive depression away and make
life a pleasure.

Send 2/3 and 2d. postage for Trial Box.

**THE ORIENTAL ELIXIR, 54,
Gladstone Road, Wallasey.**

ANGLESEY.—"After five days I am
much improved. Shall be able to get
to London. Five days ago it would
have been a burden to do so."

GLASGOW.—"I think it is splendid."

IRELAND.—"A friend of mine spoke
highly of your herbal preparation.
Please forward a trial box."

Lancashire's Famous Bloodless Surgeon

ESTABLISHED TWENTY YEARS.

20,000 PEOPLE ARE NOW LIVING AND WALKING TESTIMONIALS
TO THE CURATIVE POWERS OF THE MAGNETISM OF

JOHN WARD, THE INSTRUMENT OF
THE SPIRIT WORLD.

The
WONDER MAN
who CURES
when
Medical Men
fail.



£1000 CHALLENGE
to the
Medical Faculty
to equal his record
has never been
accepted.

The man who staggers humanity with his cures

His cures include hundreds of cases of Infantile Paralysis, General Paralysis, Rheumatism, Neurasthenia, Rheumatoid Arthritis, Synovitis, Loose Cartilage, Tubercular Joints, Water on the Knee, Spinal Troubles, Seizures, Degenerated Muscles, etc., etc. The majority of the cases have been treated by Mr. WARD only after the doctors have failed. Over 7000 footballers have been successfully treated for knee and other troubles. The more difficult the case, the greater is the reason for bringing it to Mr. WARD.

THE BLIND ARE MADE TO SEE. THE DEAF TO HEAR.
THE DUMB TO SPEAK. :: THE LAME TO WALK.

PAINLESS TREATMENT. CONSULTATION FREE. LADY ATTENDANT ON PREMISES.

Thousands of young men who attended on sticks and crutches were cured, and subsequently served in the Army, thus proving that the cures were permanent.

**NO OPERATIONS ARE REQUIRED IN HALF THE CASES
:: WHERE THE DOCTOR SUGGESTS THEM. ::**

Send for Illustrated Pamphlet, which contains proof of the Cures Mr. Ward has brought about.

HE HOLDS THE HIGHEST PERCENTAGE OF CURES IN THE WORLD.

Mr. WARD has given a dinner to 500 cured cripples at Manchester and a similar one at Bolton (Lancs).

The "BLACKPOOL TIMES" says:—"Mr. WARD has earned a worthy reputation and is a remarkable man. He possesses the power of transmitting his vitality to the ailing and sick in such a way that new life is given to them. It is no uncommon incident for people to attend Mr. WARD'S surgery when they are unable to be conveyed in conveyances or bath chairs, and to walk away after treatment. He holds wonderful testimony having treated with success illnesses that have defied all ordinary medical treatment."

Mr. J. WARD, The Unique Healer.

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76, RAIKES ROAD, BLACKPOOL.

51, LONDON STREET, SOUTHPORT.

Tuesdays—2 to 8 p.m. Saturdays—2 to 5 p.m.

Mondays and Thursdays—2 to 5 p.m.

Wednesdays and Fridays—2 to 5 p.m.

ALL LETTERS TO BE SENT TO THE MANCHESTER ADDRESS.